1: Leitner 1-3 (1866-93) 1893? AV3 Dard AV3

KOHISTANI.

1. To-morrow night to Lahore I will go.
   Douche rate Lahore bajanwa.
2. Thou silent be.
   Tohe chut guda.
3. Prepare, ye young men.
   Jubti masha.

PUSHTO THE AFGHAN LANGUAGE). 197

1. To-morrow night to Lahore I will go.
   Saba shapa ba Lahore shazam.
2. Thou silent be.
   Tah chup shai.
3. Prepared be, O young men.
   Saubhal she zalmú.

There is a song very current in Kohistan which begins,— 539
Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asáli = "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

Religion.—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry. 779

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques. 793

Dress.—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola." 291 [177]

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans. 411 177

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses. 291

Government.—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc. 701

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads. [202]

Mode of Living, and other Social Customs.—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even 342 221 262 422 000

4: Durand G-S (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

I remained some time in Chitral, seeing the
Mehtar, formally or informally, every day, and talking to his leading men and advisers whom he sent to see me very frequently. To obtain any influence or information in the East an Englishman must always remember that to an Eastern time is no object, and he must be prepared apparently to waste endless hours in desultory conversation. The time so spent is not really wasted; something can be learnt every day, and confidence is engendered by frequent intercourse. Accessibility is a duty on the part of a frontier officer, and I always made it a point during my time on the border to put aside any work to receive a visitor. Talking to a live man is of more value to yourself, and generally, in the end, of more service to Government, than writing or reading reports.

The result of my conversations with the Mehtar and his leading men was to leave in my mind a very poor opinion of the military qualities of the Chitralis. They had an inordinate idea of their power, but they had never been properly shot at. There was no tradition of severe fighting amongst the people. The nature of the country favoured wars of positions, and I found that once a position was turned, and a few men shot, it was a recognised rule of the game that the defenders should bolt. The rule appears to have been strictly adhered to, and I never heard of an action in which more than ten or fifteen men were killed. The people are naturally hopelessly *laissez aller*, and organisation is unknown amongst them. The Adamzadas, I find noted in my diary, might possibly fight, but the common people most probably would only do so in a half-hearted way; at the same